



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

4492. 834.184

FROM  
THE BUSINESS  
HISTORICAL  
SOCIETY INC



THE GIFT OF  
The Heirs of  
George C. Dempsey

834.184.



This material is fragile.

PLEASE DO NOT PHOTOCOPY

Form of this book is available

O. Film A 591.166

Preservation by the

Digitized by Google





---

JUDGE EMERY'S ADDRESS.

---



JUDGE EMERY'S ADDRESS.

AN

# ADDRESS

DELIVERED IN THE COURT HOUSE

At Paris, January 28, 1834,

BEFORE THE

UNION TEMPERANCE SOCIETY

OF OXFORD COUNTY.

---

BY STEPHEN EMERY.

---

Published at the request of and by the Union Temperance  
Society of Oxford County.

---

PORTLAND:

ARTHUR SHIRLEY, PRINTER.

See 4492.834.184

✓ HARVARD COLLEGE LIBRARY  
FROM THE HEIRS OF  
GEORGE C. DEMPSEY

BHS  
Gift of  
The Heirs of  
George C. Dempsey

ERRATA.  
" 19, line 12, "bounty," read 'bounty.'  
" 22, bottom line, "hang," read 'hangs.'  
" 24, line 10, "scullion," read 'scullion.'  
" " line 10, "stand," read 'stand.'  
" 26, line 4, insert "with," between 'that' and 'our,'



## ADDRESS.

### MY RESPECTED FRIENDS:

IN appearing before you on the present occasion, I bring with me a desire to speak, not so much *to* you, as *with* you. I wish to hold communion with your hearts and consciences. Time has taken from our subject the grace of novelty, but has left its importance unimpaired. In common with many greater and better men, I claim to be a friend of my species, solicitous, though in ever so humble a way, to add something to the stock of human happiness. If in placing before you the convictions of my own understanding and the feelings of my heart, in the most plain and simple manner, I can but inspire one virtuous sentiment, or strengthen such as you already cherish, I shall be richly rewarded for the poor services I have consented to render you on the present occasion. Come then with me, and for a few moments let us enquire, *what temperance has done, what it seeks to do, and what means it should employ to promote its objects.* It is obvious that any one of these topics would furnish matter for a long address. I am therefore compelled to remark briefly on each, leaving it for your own knowledge to fill up the outline which I shall attempt to draw.

First then let us enquire, what has temperance done? Different persons give different answers, for the world are not all agreed on this subject. The friends of temperance say, it has done good, while others assert, it has done evil. I will endeavor to set before you some good, that it has done, about which, it appears to me, there can be no diversity of opinion.

In the first place, among those, who have embraced the cause of temperance and obeyed its injunctions, it has done good by diminishing the expenses of living and preventing a waste of the means of life. Have you ever calculated the amount thrown away to support the habit of intemperance? However undignified it may be to introduce the subject of dollars and cents into an address, it is an important subject of consideration in the common concerns of life. Permit me to speak with the utmost plainness, in the language of that invaluable science, arithmetic. Do you not perceive, that a small sum daily, becomes one of magnitude in the progress of time? A farmer or mechanic would feel a little reluctant to pay over at once at the end of the year in one gross sum ten dollars and ninety five cents, to defray the expense incurred by the use of ardent spirit; and yet this is the amount at the small rate of three cents per day. He would be apt to reflect, 'how many good things might I have purchased even with this—clothing and comforts for wife and children—or I might have more than paid my taxes with it.' At the rate of six cents per day, the annual amount is twenty one dollars and ninety cents, a sum sufficient to furnish a small and prudent family, not only with considerable clothing, but many other substantial articles of living. Look at the result of twenty years—*four hundred and thirty eight dollars!* If to this you add the annual interest as it accrues on the expenses of each year by itself, which is certainly fair to do, the sum total amounts *to something more than eight hundred dollars!* a sum that would purchase a snug farm and provide a comfortable home for the father and his family, or for his son, who may have just arrived at the age of one and twenty. I have been thus particular, because few

take the pains to calculate the depredations thus made upon their property. Intemperance is indeed an infamous depredator—the king of beggars; cunning, artful, importunate; always asking, never satisfied—an arrant cheat, filching away by little and little the hard earnings of community—a matchless spendthrift, rioting on the treasures, that industry would accumulate. I leave it for you to compute the frightful aggregate thus drawn from the vast multitudes of society, not merely wasted but actively employed in sapping the foundations of human happiness. What admonition does temperance here give, especially to every man in moderate circumstances? Save this sum for yourself and your children; save it to supply yourself and them with the substantial means of prosperity; save it for the enjoyments of a happy fireside, for education, for all that can make life respectable and of any worth. If in casting your eye on the world around you, it should chance to fall upon an individual who deems himself unable to purchase a pair of shoes or a new book for his little son or daughter, do you find him among the temperate poor; those who practice entire abstinence? No—He is the man who spends dollars and dollars in rum. Temperance has interposed. She has spoken in the public ear and found her way to the understanding and the heart. Many have heard her gentle admonition, nor have they heard in vain. In no very restricted sense may they say to the tyrant of the world, “we have millions for defence, not one cent for tribute.”

In addition to the benefit already mentioned, temperance has rescued from waste and redeemed in the lives of her votaries much valuable time. It would be easy to demonstrate, that the intemperate man sustains an injury in the actual loss of time by no means inferior to

his actual expenditure in money. When you ask him to labor for you a day, he understands well the worth of time; but with singular forgetfulness he makes no account of the time he spends in idle and worse than idle habits of dissipation. If he have the misfortune to live amidst facilities for indulgence, a single hour in each half day is not considered too long to lay aside his business concerns. Thus a full sixth part of the time for active industry is thrown away. In some cases less time may be lost, but in many cases, more. The admonition of temperance has brought home to many, a knowledge of this startling fact, attended with the happiest practical results. The reveller has heard a voice, vibrating in accents of solemn entreaty upon his ear: "Save these hours, and days, and months and years for better purposes; save them for the labors of the field and the workshop; save them for intellectual and moral pleasures, for books, for the discharge of personal and social duty, for the instruction, benefit and happiness of a rising family."

Why should I enumerate and enlarge upon the benefits, which follow in the train of temperance? Why should I harrow up your feelings and my own by contrasting them with the dangers we have escaped? Well might I point you to the losses sustained by the intemperate man in the neglect of business, in the numerous and unnecessary debts he contracts under the influence of ardent spirit; the thousand advantages taken of him in his contracts; his exposures in life and in limb; his decay of health, his temptations to crime, and the wreck of all that is noble, high-minded and great. Well might I point you to the effect of his example; the blighting influence he exerts upon his neighborhood and society; to the desolation that reigns at home, the

scene of suffering, mortification and misery, cheered by scarce one ray of comfort; where an amiable wife and her innocent brood of little ones around her, pained and heart broken, pine and bleed amidst want, cruelty and shame; with nothing but poverty, distress and degradation in prospect. Do our souls shudder and recoil at the contemplation? Look then at a brighter picture, drawn still by the pencil of truth. What has temperance done? She has spread her bright wings and gone forth, shedding light and hope and happiness over many who sat in darkness. She has spoken to *the man* and reminded him of the nature and end of his being; appealing not merely to his interests; demonstrating not only the expense, but the slavery and degradation of intemperance; placing directly before his eyes the desolation it has made in the moral and intellectual world, at the same time elevating his eye to objects of more than transient, earthly excellence, to which he may justly aspire. She has spoken to the *citizen*, calling his attention to his duties and obligations as a member of society—teaching him to throw around the liberties of his country, the ramparts of private, social and public virtue, without which none but an unrelenting despotism is safe. She has spoken to *the husband*, and entreated him in the eloquence of suffering virtue, to leave the haunts of dissipation; to cheer the solitude of a neglected wife; to exchange noise and riot for the peaceful, sacred enjoyments of home; to restore the smile which once played on one lovely countenance, when life was full of hope and joy and expectation. She has spoken to *the father*, and conjured him, if he would no longer doom the offspring of his love to penury and vice, to let love and duty consecrate the parental character, and by his example, his instructions, his

parental affection and solicitude to train up his children to usefulness and honor. Husband, father, home. What heart does not warm at these sounds? What joyful associations do they not awaken? If in this world of ours there be aught of the purity and happiness of heaven, it is to be found in the conjugal and parental relations, by the silent and sacred retreats of domestic life, whither the virtues and the graces delight to repair, and moral and intellectual fruits hang in rich clusters on every side. Many a husband and father; many a mother and wife and child; many a home, the garden of moral and intellectual excellency, can demonstrate to you, that temperance has been at work. Thousands in our country have heard her voice and are now enjoying the rich blessings she invariably bestows. A great change has been wrought. It meets us all around. We see it in the altered countenance, the improved health, the greater fruits of a more careful and continued industry; in the diminution of debts, litigation and crime; in improvements in education, science, literature and the arts; in private and public morals, and in an ardent lofty spirit of philanthropy. The present age is emphatically an age of improvement. "The school-master is abroad," said Lord Brougham. Temperance is abroad; a spirit of enterprise is abroad; juster views of human nature, of human hopes and happiness are abroad; and however slow the progress, a stronger impulse has been given to the march of private and public prosperity; and it will go on, carried forward as it is, by the irresistible force of public sentiment. I do not ascribe all this to the triumphs of temperance alone, but no single cause has operated more powerfully. Whence is it, that our farmers are greeted with a message from the lawyer more seldom, than formerly? It is because



they have become temperate and are consequently more industrious and attentive to their own laudable employments, have more means to pay off old debts, and are more careful to avoid contracting new ones. It is for the same reason that their farms are yearly improving ; a new piece of wall is built, and a new field is brought under cultivation, redeemed from the neglect and waste, to which intemperance had destined it. Let no temperance farmer doubt the improvement going on, since *the very beasts know it*, from the increased care and kindness exercised over them. Whence too are the improvement and prosperity of the arts ? Chiefly from the same cause. A new power has been developed, or rather an old one has been rescued from abuse and directed to new or more beneficent purposes. Since mind has been emancipated from the chains of intemperance, it has brought skill, ingenuity and invention into the department of mechanics unknown to former times ; giving finish and perfection to the products of art, multiplying and cheapening the conveniences of life, and smiling amidst the wonders of its own creation. And why is it too, that a fresh impulse has been imparted to science and literature ? It is because an immense amount of talent, that had wasted its sweet influence in dissipation and revelry, is now directing its energies to higher and holier purposes. Hence the means of intelligence and useful knowledge are multiplied to an almost incredible extent ; hence the improvements in schools and systems of education ; hence the world of books and publications in science, literature, and morals, scattering 'broad cast' with a liberal hand, light and virtue and happiness over the wide field of human society. Am I told that all these things have nothing to do with temperance ? Let me reply, and it is a sufficient reply : such things could never happen in a community of

drunkards. The truth is, our vices, quite as much as our virtues, are of a social character. You seldom see one vice alone. Others will be associated with it. And hence, when a man becomes thoroughly intemperate, you will perceive, that his general moral character has suffered, and it would be unsafe to rely with entire confidence upon it. While on the other hand, if a man be temperate, other virtues will be found to adorn his character. He is more likely to be industrious, frugal and benevolent. He is more likely to feel the obligations of duty and discharge them. He is more likely to estimate the value of a well cultivated mind, the benefits of a good education for himself and family, to participate in the advantages and add to the improvements that are springing up around him.

Thus have I briefly spoken of the blessings of temperance. They are great, numerous and diversified ; and I am happy to say, that at the present time they are more justly appreciated and generally enjoyed than at any former period. Temperance men and temperance societies have now become common in our country. You will find the votaries of temperance in the field and in the work shop, in the study, the forum, and the legislative hall, in the ranks of the army and under the flag of liberty on the great deep. Even the common mariner, that generous and brave being, enjoys her protection where life but a few years since, was little else than the alternations of danger and drunkenness. To our country belongs the honor of commencing the great work of reform, and from her example the nations of Europe are beginning to arouse, to enquire, to move forward.

What has temperance done ? I have given you an answer, just in its nature, but imperfect in its detail. I have not exaggerated her blessings. I have not sought

to give them a splendid appearance beyond the reality. And yet, strange as it may seem, there are those, who even withhold the poor tribute of commendation. Some indeed can go so far as to say, it is well enough, perhaps desirable, while others affect to be not quite satisfied. They have their doubts; they start objections; they are afraid all is not right at bottom. A few there are, who in fact openly condemn, who regard the progress of temperance with bitter hostility, and would gladly destroy the influence she exerts. And when we ask "why? what evil hath she done?" "they cry out the more vehemently, crucify, crucify." 'We believe you are building up a christian party in politics; you intend to unite church and state; you intend to create a power, which by and by will control the liberties of the country.'

This brings me to the second inquiry I proposed. What does temperance seek to do? Does she then seek to build up a christian party in politics; to unite church and state; or create a power to control the liberties of the country? I reply, in the first place, that temperance is a moral, not a political virtue. It has nothing to do with political parties, and wants nothing, except perhaps, to moderate the angry passions, and substitute a little candor and kindness in their place. It is altogether of an unambitious, unassuming character; mild, peaceable, conciliating. Will it be said, that it will be perverted by its friends? This is assertion without proof. It is easy to say things, which have no foundation, but the difficulty is, to prove them. It is easy to say of the people of Maine, that they intend to set up a monarchical government; but where is the evidence of it? Thank heaven the time has gone by, when assertion is taken for fact. Mere authority now avails nothing. A spirit of inquiry and investigation

is abroad. Examinations are instituted into maxims of former and present times ; in science, morals, religion and politics ; and the mind withholds its decisions until the grounds of approbation or disapprobation are well considered. It is upon this principle, as a safe and sure foundation, that the temperance reformation rests. The friends of temperance invite inquiry—they court examination—they solicit scrutiny ; and the closer the better. They fearlessly, nay joyfully, present the cause to be tried at the bar of rigorous examination and impartial justice. Upon such a trial, assertions, suspicions, fears, that the friends of temperance will abuse their trust, will be found “like the baseless fabric of a vision,” without even the semblance of plausibility. Who are those friends, that are thus suspected ? As to political parties, they are federalists and republicans of the old school ; democrats and nationals of the more modern ; Jacksonites, Clayites, Antimasons, and Twaddlers. They come from all political parties, and so far as politics are concerned, agree in nothing. They unite to aid the cause of temperance, but fight one another manfully in matters of politics. Here you cannot unite them. You might as well attempt to unite oil and water. It is just so as to matters of religion. Temperance men and temperance societies are of all denominations. There are orthodox and heterodox ; congregationalists, baptists, methodists, unitarians, and universalists ; men of many creeds and men of no creeds at all. They think alike on the subject of temperance, as we believe all men would do, would they but read, reflect, examine and scrutinize. But you find they will not abate one jot or tittle of their religious creeds. They carry on the holy war of vindicating their peculiar faith, with great sincerity, no doubt, and with quite enough ardor and determination. How is it possible,

then, that these men can entertain the idea of building up a christian party in politics, or of uniting church and state? If it be said that temperance has a tendency to make men serious, and that from the converts to temperance they will make converts to their religious opinions; even then, it is obvious, that this would not alter the relative strength of the various denominations; since each would get its share of converts, and therefore no one sect could possibly gain any absolute advantage over another. What, then, is there to raise a doubt of the honesty or purity of motive of the friends of temperance? What have they said or what have they done; what is there in their character, conduct, or object to excite suspicion? Taking them as a body of men, they would not, if they could, build up a christian party in politics, or unite church and state; and they are so situated and are made up of such heterogeneous materials, that they could not, if they would. The assertion, therefore, suspicion, or fear, or whatever else it may be called, of their interference in matters of politics or religion, falls to the ground. It cannot be fairly laid to the charge of temperance or of the friends of temperance. Nor has the idea any better foundation, that temperance men, when once they come to constitute a majority, will aim at political power, and having obtained it, and breathing one spirit, will war against the rights of the minority. This objection lies with equal force against any majority by whatever principle associated. And why is it not urged against every political majority? The objection indeed goes to the very root of liberty. There must be no such thing as a majority, for fear, that that majority will abuse power; and thus the founders of American independence, the framers of our unrivalled constitution, in the opinion of these sagacious objectors, were clearly in the

wrong, to grant power to any political majority ! Such notions do better in despotic governments—in a republic, I am sure, they will not be tolerated. It is happy for us, that men in power are amenable to the people, a people too, jealous, watchful, and keen sighted. No party can retain power who abuse their trust. Not only wickedness, but weakness ; not only intentional, but unintentional error is fatal to the long continuance of a predominant party. In other times and other countries, the scaffold and the faggot have been employed to produce uniformity in politics and religion, but in vain. In our times and in our country these instruments, or any others bearing the slightest resemblance to them, would not only be in vain, but would hurl the projectors of them from power, and consign them over to lasting infamy.

. Again it is said, that temperance seeks to impair personal liberty ; that it encroaches upon that individual freedom, which God and nature and the fundamental laws of the land guarantee to every man. This objection is made, not only without reason, but in defiance of reason. What is personal liberty, in the true sense and meaning of the term ? It is the privilege of regulating conduct agreeably to reason ; of employing all suitable means for the preservation of life and the enjoyment of happiness. Does rational, genuine liberty remove all restraints from human conduct ? If so, why is it, that Deity or nature, or the laws of the land establish any rule for human conduct ? Why does God command us to preserve our own lives and the lives of others ; since liberty, if it be an unrestrained, unregulated principle, might lead us at times to destroy both others and ourselves, or commit any other offence against ourselves, or our neighbors ; against society or the great Author of our being ? Is this liberty ? Tell



me not, that God and nature and the fundamental laws of the land sanction such a profanation of the name of liberty. True liberty is of far different character. It gives full and perfect freedom to do right, but imposes restraints and furnishes impediments to doing wrong. It allows and invites the employment of all the means in our power, adapted to the improvement and perfection of our physical, moral, and intellectual natures. At the same time, it says to every man, in the language of Paul to the Jailer, "do thyself no harm." Away then, with such notions of liberty as justify the right to do what harm we please; to despoil ourselves and others of the richest gifts of Heaven; to turn this beautiful world, framed with divine skill and full of heavenly blessings and bounties into a miserable, howling wilderness, replete with human crime, suffering and dismay. We have not so learned liberty. We have not so regarded our privileges. We have not so understood the rights guaranteed to us by God, by nature and the fundamental laws of the land. Does the pledge impair liberty? No—it does not and cannot. If it did, it is purely voluntary, and hence no one has a right to complain. But it is no abridgment of liberty. It superadds no duty to him who assumes the pledge, which he was not bound to perform before. It imposes no new obligation. It prescribes no course of conduct, which as a man, as a rational being, he was not before and always bound to observe. It only serves to remind him of duty, to strengthen his resolution to perform it, to act as a salutary guard against temptation, and to exert a kindly and needful influence by way of example. The objection, therefore, that the pledge encroaches upon liberty is absolutely absurd, as much so as it would be in case a man were to join a society and pledge himself not to steal or commit murder.

Thus, my friends, have I attempted to vindicate temperance from some of the charges preferred against it. The few moments I have employed in speaking of what temperance does *not* seek to do, I hope will not be lost. To say something of what temperance does seek to do is a remaining and more pleasing office.

I have already alluded to the benefits and blessings of temperance. The sole object now before us, is to make those benefits and blessings universal. Hitherto much has been done, but much remains to be done. We want to see every man temperate—redeemed from a state of slavery more abject, disgraceful and unrelenting, than any, to which it is possible for man to reduce his fellow man. We complain, and justly, of involuntary servitude. Our sympathies are demanded for the unfortunate and degraded African. We commiserate his condition and would rejoice to change it. But even here there are some alleviating circumstances.

“The tyrant holds the *body* fast in chains,  
But knows not what a bound the *spirit* takes.”

But what is physical force; what are chains and a dungeon, when compared with the slavery, the degradation, I had almost said, the annihilation of mind? What suffering can be compared with the wreck of moral and intellectual greatness? What loss can be sustained equal to the loss of that light, which emanating from the Great Fountain of light, illumines our pathway to virtue and happiness?—that power which impels us onward and upward towards all that is great and noble and praiseworthy—that power, which, when properly trained, disciplined, and directed, pierces and penetrates both earth and heaven—that power, which looking abroad on the works of nature appropriates her rich treasures to its own use, and subjects even the elements

to its control—that power, which sees wisdom and beauty and skill in the structure of this lower world—holds intelligence with the stars of heaven—and in its upward flight makes near approaches to the Great Author of light, life, and intelligence—that power in fine, which is the distinguishing glory of human nature, destined to survive the dissolution of its frail tenement, and add to its strength, its expansiveness, its acquisitions and its happiness through ages and ages yet to come. In our zeal for the welfare of human nature, we would have all men not only temperate, but abounding in every moral virtue. And we would have them not only virtuous, but intelligent; not only intelligent, but active, moving forward in good and godlike acts of usefulness and beneficence; concentrating their energies to the advancement of their species, to the happiness, elevation and perfection of human nature: that nature which is dreadfully slandered by some and abused by others—that nature, which we created not for ourselves, but received from the hand of God, and which in the use and not the abuse of means, gives us an exalted rank among the glorious works of God. This is what we would have done. It is a great work, and we should begin somewhere. Let us not be told, that there are other vices, besides intemperance, that need correcting. It is sufficient, that we have begun here. When exertions can be spared from the triumphs of temperance, we can employ them elsewhere.

We come now to the enquiry, what means are to be used to aid the progress of temperance. And here I wish to be distinctly understood. I am not among those, who think the end sanctifies the means. I am not for kicking and cuffing men into temperance. I am not for loading the arms with chains, lest they should

administer poison to the lips. There is little merit in abstaining from wrong, when that abstinence is effected by chains and a prison. No. The means I would employ, the only means I will approbate are enumerated in two words, *reason and persuasion*. These are, in my opinion, not merely the sole legitimate means to be used, but they are the only ones, that can give ultimate and complete success. We say, and we rejoice to say, man is a reasonable, accountable being. He was made so by his creator ; and it is not for man to mar the works of God. We will go as far as any one to repel any invasion of the sacred rights of reason, conscience and genuine freedom. And this is what we are seeking to do, in our endeavors to stop the progress of intemperance. Give us but a full and free exercise of reason and conscience, and the work is done. Let us learn wisdom from the history of the past. What have all your laws accomplished ? Nothing—worse than nothing. There is in the human mind a principle of resistance, which not only is restive under certain restraints, but acts in defiance of them. And so long as temperance men manifested a disposition to put down, to crush, to grind to the dust with the strong arm of power, so long they labored in vain. They made a fatal mistake. They meant well ; but their zeal misled them. Experience has corrected their errors in part. It has taught them some excellent lessons in the science of human nature. It has taught them to adopt measures more congenial with that nature, to employ the dictates of the understanding and the convictions of conscience. Reason and persuasion, then, are our means, in the use of which we hope ultimately to triumph. But here an important question arises.

How and on what occasions are these means to be employed ? There are times and seasons and modes

and circumstances in infinite variety—and some rules, it is demanded, should be given on the subject. To answer the question and to prescribe rules, would transcend the limits of the present address. Bear with me while I suggest a few ideas on this interesting branch of my subject.

The first rule I shall insist upon is, Temperance men, look well to your own conduct. Be not “whited sepulchres.” Abstain in private as well as in public. Let conscience tell you, that temperance bestows not her beauty on hypocritical pretenders. It is the *substance and soul* of temperance, that you want, and not her *name and livery*. Think not for a moment of evading her laws or of eluding the public eye. Speak not of *substitutes* for ardent spirit. Hope not to preserve “a sound mind in a sound body, the greatest blessing of life,” if you proscribe brandy, but get drunk or half drunk on cider or wine. How is it possible for you to reap the rich fruits of temperance, without living a life of temperance. How is it possible, that you can demonstrate your sincerity, and recommend your principles to others, when your practice gives the lie to both. Deal rigidly with yourselves. Remember that a fearful responsibility rests upon you. Beware lest you stumble and ruin others in your fall.

The next rule or course which I shall recommend, is, that every friend of temperance contribute something to enlighten and strengthen public opinion.—Public opinion has done all that has been done. Let it receive further light and further strength. But what can I do, says one? I neither make speeches nor write tracts, nor furnish newspaper communications. What influence have I on public opinion? What is public opinion—let me ask? It is the opinion of the individuals who compose that public. Tell me not you have

no influence. Every man has influence. Example is influence. Speech and reason were given for influence. This very meeting, I trust in heaven, will have influence. We assemble together ; we talk together ; we contemplate together, upon this great and good subject. The same can be done often. It can be done, too, at our firesides—in the field—at the corners of the streets, gently and kindly, but with a seriousness and earnestness commensurate with its importance. The temperance of some men is too much like *a certain kind of religion*, which shows itself only *on Sundays and great occasions*. *It seeks a theatre for display and ostentation* ; forgetful, that the throne of virtue is in the heart ; throwing her mild radiance upon the ordinary walks of life ; unmindful that her reign must be begun and continued here ; opening a living and perennial fountain, of generous, pure, and holy principle ; mingling itself with the business of private intercourse as well as with the occurrences of the public assembly. Be it our duty and our delight to feel, to speak, to act at all times, whenever and wherever business or pleasure invites our presence.

I wish now to step aside a little from the beaten track and recommend to your favorable consideration, a subject which has a bearing on temperance, although at first sight, it appears to have none. I have already alluded to the progress of temperance, and to the improvements which have risen up in her train. Powers of mind that had at least lain dormant—talents that had been either chained or paralyzed by the indulgence of a degrading and disgraceful appetite, now awakened and renovated, have given a fresh impulse to the improvements of the age. Among the many good things to which this emancipation of mind has given rise, are the exertions now made and making, to spread intelligence and useful knowledge among all classes of



community. This beneficent spirit is extending far and wide, coming down from the highest seats of science to the lowest and humblest condition of life. As one of the consequences of this state of things, we see societies and lyceums for mutual instruction and improvement springing up in many parts of our country. I cannot but hail these institutions as harbingers of better days. I regard them as the rainbow of promise ; the precursor and pledge of moral and intellectual improvement. They should be encouraged in every village for their direct beneficial influence on the mind. They should be countenanced, too, for their important bearing on the cause, in which we are engaged. The moment you can enlist a man in the pursuit of knowledge, that moment you open to him the door of every virtue. The treasures of moral worth and intellectual advancement are then within his reach ; the pleasures of which, to say nothing of their advantages, are of a most delightful character. There is no pleasure of sense to be compared with that which attends successful mental exertion—the march of a healthy, vigorous and soaring intellect—the high aim and noble bearing of a soul, that determines to win its way to greatness and excellence. Let the mind of a man be thoroughly imbued with a love of mental enjoyments, and he will hardly submit to the slavery and degradation of intemperance. Let temperance men be pioneers, therefore, in this march of mind. Form your lyceums, wherever you can prevail on half a dozen men to unite. Call in the elder citizens, for none are too old to learn ; and besides, they will give character and dignity to the association. Call in the middle aged, for they are the busy actors on the stage of life, and have most occasion for knowledge. Call in the young, for their minds are most susceptible of improvement. They will strive ardently, advance

rapidly, and forever after shower down their thanks and their gratitude on your heads. Do you say we can neither write nor speak on literary subjects—that they are beyond our reach? It is false—every word of it is false! I have seen, and heard, and known enough to warrant me in saying so. Go to work. Say as the gallant Miller said about storming a British post—“I’ll try Sir”—and your success will be like his. Are you jealous of literary men? Do you envy them the advantages they enjoy? Strive then, to emulate their toil.—Devote some portion of your time to imitate their watchfulness, their application and research. The wreath which they wear, envy can never snatch from them. The amaranth which crowns their brow, grows in every soil, *and is free for all, who will pluck it.* Gather it fresh for yourselves. You can never tear it from the consecrated head. There it will remain—there it will flourish, the peculiar property of its possessor in never dying verdure, beauty and fragrance.

The cause of literature may in other ways be made subservient to the cause of temperance. The human mind loves excitement. When other opportunities fail, recourse is had to ardent spirit. To minds thus situated, and indeed to all, allow me to recommend a very simple experiment. In moments of leisure, such as winter and winter evenings furnish to farmers and other men; in seasons of languor and lassitude, when you find *the desire of excitement* coming on, take a volume of history: look along its instructive pages; observe the causes which have conspired to produce national greatness or contributed to its decline. How often is the reader of history, while by his own peaceful fireside he looks over the record of a battle in detail, upon the event of which the fate of thousands hang suspended,

how often is he borne far, far away on the wings of imagination to this scene of thrilling interest. The sublime emotions that swell his bosom are scarcely less powerful, than if he were actually himself rushing to the conflict. His senses are sealed against all around him. He sees nothing but the armed hosts, the battle array, the tremendous onset. He hears nothing but the roar of cannon, the groans of the dying, the shout of victory. Here is excitement, here is interest, here is feeling intense enough for the most eager mind.

If excitement be still your object, but excitement of a milder, more pacific kind; turn to biography of just such a description as may please your taste. Here you may contemplate individual character and all sorts of character, under every aspect; the industrious farmer, the ingenious mechanic, the adventurous navigator, the fathers and founders of the new world, or the masters and slaves of the old. If you wish to open the temples of literature, science, and religion, and look deeper into the world and workings of genius, *the keys are at your command*—open and enter. You behold before you the poet under the inspiration of the muses; the philosopher laboring with the laws of matter and of mind; the moralist or theologian in deep and solemn musings on man, his capacity and powers, his dangers and his duties, his present condition and his ultimate destiny. Or if perchance the contemplation be too monotonous, or destitute of variety, the world of fiction lies open before you, various as the hues of a sun set cloud, splendid or mild or dark. The most peculiar taste cannot fail to find something congenial with its nature. Have you no means to try the experiment I have recommended? Look to your expenditures and see if something cannot be saved from *one department* of

expense at least, and buy the means. If therefore the desire of excitement arise in your heart, resort to books. Slake your thirst at the fountain, that flows at the base of Mount Parnassus, but fly the sparkling bowl. It is thus that literature should come in aid of temperance. A love of it indeed should be cultivated for its own sake, for its salutary and benign influence on character generally : but especially would I urge it on the present occasion, as tending to lead away the mind from improper indulgencies, and elevate the character of its enjoyments; furnishing a rich, salutary, ennobling "feast of reason," instead of the solidless, maddening, degrading pleasures of the cup.

And now why will not all be temperate ? What is there that opposes ? Who stands in the way ? In the first place, *temperance men stand in the way* in certain respects. Some, who profess to be such, violate their own principles and the pledge they have solemnly given. Others there are, who if they do not plainly and directly do the same, do it indirectly. They violate the spirit and meaning of total abstinence, by the use or rather the abuse of substitutes. I know it is debateable ground, whether wine and cider should be entirely laid aside, and I am not prepared to insist upon it. It is sufficient for my present purpose to remark, that some professed friends of temperance are guilty of abusing the liberty which they take in these respects, and sometimes stop very little short of actual inebriation. There is another fault in temperance men, to which I have before alluded, but which deserves to be clearly and distinctly set before you. I mean the temper and disposition, which they sometimes manifest. They are prone to arrogate to themselves a character of great purity and virtue. They think they must separate them-

selves from their fellow men, through fear of being contaminated. They cannot brook the society of their neighbours, but come out upon them with asperity and denunciation. Are they better than he who spent his life and had his conversation "with publicans and sinners"? Do their principles hang so loosely about them, that they fear contamination from frequent and friendly intercourse? Do they expect to *awe* men unto temperance by an ascetic and austere deportment? It will not do and ought not to do. We were made social beings, fitted for society. The place for the exercise of our noblest virtues is in society. In our hearts should dwell the spirit of benevolence, and on our lips the language of kindness. That personage, whom we should most of all strive to imitate, could take the guilty criminal by the hand and say, "repent and live."

In the second place, *drunkards stand in the way*. Do not say in your hearts, that in regard to this class of men, there is no hope. It is true the task is difficult but still *there is hope*. And shall we give a vacant look, but stand aloof, fold our arms, and not put forth a single effort to save? Is the sympathy, which prompts the ready aid and assistance to a fellow being reduced by accident or disease to a state of suffering, to sleep in undisturbed repose, when it contemplates a state of wretchedness, augmented with a thousand aggravated circumstances, connected with mind, and character, and future happiness? We strive, even against hope, to restore the drowning man to life, and shall we give up the poor inebriate in despair or disgust? Wherever you see a drunkard, you see ~~an~~ *immortal being*. You see one, who shares one common nature with yourselves. You see one, who once had as high hopes, as bright prospects as any of you. He is now a subject of compassion, but not of anger. The light of

reason is not quite extinct. He should command your kind efforts so much the more, as he so much the more needs them. Treat him with kindness. Abhor the vice, but still in affection regard the man. Speak to him in his lucid intervals, not in the language of reproach, but in that of friendship. Call forth a generous sympathy in his behalf. Convince him that you do not despise him. Convince him that he is not lost. Satisfy him that he may yet retrace his steps and return to virtue, respectability and usefulness. Gain his ear and his heart, and who knows, but you may carry him in the bosom of your affections to the enjoyments of temperance and a happy life.

In the third place, *those who call themselves temperate drinkers stand in the way.* They assert in justification or excuse, that ardent spirit is beneficial, and that there is no danger, that they shall ever become drunkards. But come and let us reason together—let us talk familiarly and friendly on the subject and ascertain whether there be any mistake in this matter or not. You say that ardent spirit taken in moderate quantities is useful. Upon what is that opinion founded? On experience, say you. We have tried it and have found it so. But why does experience tell so many different stories. Truth is truth, at all times, in all places, and under all circumstances. That which is truth in Europe, cannot be falsehood in America. If it were true last year, that the three angles of a triangle were equal to two right angles, the same must be true this year also, and the same must be true here, as well as in London or elsewhere. Burke said of a certain policy, it was a creature of points and parallels. It is not so with truth. She is the same every where. She is no equivocator, no double dealer—sometimes indeed difficult of approach, but when approached, is found to be always plain, always simple, always consistent with herself,



immutable, eternal. Now you would hardly be willing to believe a witness, who should testify one thing at one court, and directly the reverse at another, relative to the same transaction. And yet there are thousands and thousands, who were once what are called temperate drinkers, who have abandoned the use of ardent spirit, because *experience* has convinced them *it is injurious*. Would you trust your cause in court, where much is at stake, to the testimony of such a witness? Would you think it wise, or prudent, or safe? But have you had indeed and in truth the testimony of experience in your favor? Certainly, you say, "We began as early as we can remember, and we have taken ardent spirit temperately but daily or nearly so, ever since." Here then is a certain kind of experience truly; but unfortunately *it is all on one side*. When you place your justification on the ground of experience, ought you not, as reasonable men, to let experience fulfil her *fair and impartial* office? Have you experienced the effect of entire abstinence for any considerable length of time? Have you tried it for as long a period as you have spent in the opposite course? If you have not, is it fair, is it reasonable, is it *safe* to claim the testimony of experience in favor of the habit of drinking? Reason, I beseech you, more like men. *Try experience on both sides*. You have tried it on one side some five, or ten, or twenty years. I conjure you to try it on the other side as long. When you have done this, come forward and claim the testimony of experience in favor of the use of ardent spirit, if you can. Until you do this, say honestly that you cannot so well judge of the effect, as those, who have had experience on both sides. And what is their experience? Physicians, scientific, learned physicians, tell you that ardent spirit is not beneficial, that it is positively injurious—that it not only originates disease, but retards the cure of disorders that

originate from other causes. And this testimony they give directly against their own interest. Lawyers tell you, directly also against their interest, that the use of ardent spirit is the source of duns, litigation and crime. And all men who have seriously attended to the subject, agree in saying, that it not only prevents you from doing much good to yourselves and others, but impairs both the power and the inclination to do it. All this testimony comes from experience on both sides. We vindicate experience, therefore, from the charge of inconsistency. She is no hypocrite, no double dealer—but gives her deliberate and entire sanction to the practice of total abstinence.

And now suppose for a moment, what never was and never will be true; suppose in the face of reason and impartial experience, that the habitual use of ardent spirit, such a use as you daily indulge in, were not in itself injurious to you; nay, go a little farther and suppose it beneficial; is there nothing to be urged against it? Just take your account book and enter an account current with this same ardent spirit. Deal justly. Make no false charges and give no false credits; but keep a righteous account as between man and man. Give ardent spirit credit for all which you think he honestly deserves, and charge him with all you ought to charge against him on the other side. How would the account read? I might amuse you with the curious detail of a year, five years, or longer. But really, my friends, this is a serious matter. It has more to do with your prosperity and happiness than you have ever imagined. Do you persist in saying that the use of ardent spirit is beneficial? Will you continue to purchase so small, if it were an undoubted benefit, at such an exorbitant price? But it is no benefit even to you, and I am sure you will not say it is a benefit to your families, your neighborhood, and society. Again look at the in-

fluence of your example. You are men of respectability, your character is adorned with many virtues—you hold a high rank among your fellow citizens. Prosperous in your general pursuits, distinguished for your natural and acquired talents, you receive the flattering testimony of general respect and esteem. Are you aware how ready others are to imitate your foibles? Do you not perceive that the sanction you give to the practice of "temperate drinking," comes with tenfold influence on others? Take the case of an open and habitual drunkard, under all its attendant circumstances and it is too disgusting to allure at once any one to imitate the example. But when you come forward and give the full weight of your character and influence to the practice of drinking even temperately as you say, you make your very virtues the abettors of vice. You hold out direct inducements to an evil practice. Others will be proud to resemble you. They will think something is gained when they resemble you in the weak points of your character. The Roman citizens could easily imitate the example of their statesmen and Patricians in their extravagance and dissipation, and here the resemblance stopped.

Again you say, there is no danger, that we shall ever become drunkards; we think as ill of drunkenness as temperance men; we never intend to drink to excess. And who, I beseech you, ever did intend to drink to excess? Who ever dreamt, that he should become a drunkard? I put a question to you, and I pray you to give me a candid answer. From what class of men is it that drunkards are made? From those who abstain entirely? No!—but from those who call themselves temperate drinkers. They never intended to be drunkards. It never entered their minds. They did not suspect it. They would have treated the intimation of it

as an insult. And so they went on in conscious security, floating gently and pleasantly down the stream, till they took the fatal plunge in the abyss below. Can you promise yourselves a better fate? Are you not men of like passions and propensities? Is your discretion of a superior kind, or have you a pledge from heaven that your career is not so to terminate? So thought thousands, who have gone down to the gates of death in drunkenness and disgrace. Have you never, at any one time in your lives, taken a little more than you thought beneficial? What shall prevent a recurrence? Similar temptations will beset you—similar inducements will urge you on—similar circumstances will smile away your reason and impair your discretion, till your desire becomes strong, your appetite insatiable, and you awake at last to a sense of your condition, but like multitudes over whom affection mourns, you come in the end to say, I know what I am, but my fate is sealed. Persist not, then, in asserting that there is no danger. Learn wisdom from the experience of others—from what you know going on around—from what you behold with your own eyes. Consider a little the strength and art of the enemy, with whom you should contend. Behold his triumphs on every side, and the immense power necessary to arrest them. Reason, unassisted reason, is hardly sufficient, though high and heaven-born, else why does she not do it? Moral principle is not of itself sufficient, though full of courage, resolution and hope. Religion alone is not sufficient. Start not at this assertion. I know professors of religion, nay those who assume to be the ministers of Christ, who drink often, and long, and deep of the inebriating cup. Great God! is it possible it can be thus with thy messengers to men? Can it be thus with those that attend thy altar, who bring instruction from thy throne, and fain would direct the way from earth to heaven? Say not, then, my friends, there is no danger, when you be-

hold, that neither reason, nor moral principle, nor religion can arrest the triumphs of intemperance. Say not, when you learn that neither pledges nor promises, nor hopes nor fears, nor the solemn and momentous concerns of the present or the future can end the strife, say not, in heaven's name, I beseech you, there is no danger.

There is still a fourth class of men, who stand in the way. There are *the manufacturers, venders and retailers of ardent spirit*. The time has been, when the traffick was regarded with general approbation. That time has happily gone by, and would to heaven I could say the traffic had gone too. With the light, which has within a few years broken in upon society, opinion has changed and rightfully changed—upon this matter. As there are no distillers and wholesale dealers in our immediate vicinity, I shall occupy no time in speaking of them ; although they are justly entitled to particular notice, as opening the fountain, and furnishing the means and facilities of the evils we so deeply deplore. Retailers deserve a more particular attention, of whom I can say, as a class—they are in general intelligent, high minded, honorable men. They cannot plead ignorance, in excuse of their practice—for they have as much information of what is done and doing around them ; as much understanding and consideration as their neighbors. I will suppose one of this class to be here present, and solicit a friendly interview relative to the nature of his employment. I ask him to give me his reasons in justification or excuse. He says, intemperance is a great evil, I grant ; but my employment is one that has been long practised by others as well as myself ; it is necessary for the support of myself and family ; others would sell, if I did not ; I do not increase the evil, and therefore I may as well share the profits, as leave them all for others. But my friend, while I respect you as a

man—as a good neighbor and valuable citizen in general—deem it not an act of hostility nor even of unkindness, if I enquire candidly into the reasons you have assigned. You say intemperance is a great evil.—In this we agree. You say too, that the business under consideration is one of long standing and practised by others as well as yourself. But you must be sensible, that an employment cannot be innocent or otherwise from the mere length of time during which it is followed. Its innocence or guilt depends on the nature of it, and not on lapse of time. Piracy, duelling, theft, are of long standing, but you would not call them innocent on that account. Again you say, it is necessary for the support of myself and family. Necessity, you know, is the tyrant's plea, introduced to justify any thing and every thing. But how is it necessary? You are not obliged to follow this particular employment for a livelihood. The world is full of honest and honorable employments, to which you could easily turn your attention. Industry is in great demand. You have only to decide in what department you will engage, and exercise your customary diligence and attention to ensure a good living. Recollect I am not urging a relinquishment of the general business of retailing goods, but merely one particular branch of it. And are you sure, that retailing ardent spirit does in fact contribute to support yourself and family? Is it, on the whole profitable? You say, why yes, I think it is. I tax an advanced price of so much on the gallon; on smaller quantities a little more—so that it is easy to see I make money by it. And then it helps to sell my other goods. But let us take a broader view of the subject. What is your *customer* about all the while, and what is going on in his circumstances? Every gallon of rum you sell him, takes its value in money out of his property, if he pays for it; if he does not—then you lose it. In the

mean time he is contracting a habit expensive to support—a habit, too, that if slowly, not the less surely disinclines him to labor ; to look carefully into his concerns ; to be on the alert for a living. He goes on drinking and getting trusted, till in the end you find him unable to pay. You lose not only your spirit, but your other goods, which it helped to sell. Now is not this a fair representation of a great many cases ? It certainly is, and you will find, that a very few such cases greatly overbalance all your profits on rum. I am fully persuaded the business is bad on the score of interest, and that a general discontinuance would, in the course of a few years add greatly to the profit of traders. Then you would have a vigorous and flourishing community around you. You would find a greater sale for the necessaries and substantial comforts of life, as well as increased facilities in collecting debts, in consequence of the increased ability and disposition to pay. Your losses would be less, your profits more, and you would have the satisfaction, pleasing and grateful, indeed, of reflecting that you had contributed something at least to the convenience & happiness of society. How different is the actual state of things, and what losses are you obliged to sustain in consequence of it ! It is within my knowledge too, that you lose some pleasant and profitable custom in another way, in consequence of retailing ardent spirit. I have heard ladies often object to going to your store, amidst the noise, the inconvenience, the vulgarity they would have to encounter. They shrink from these with instinctive abhorrence, and deny themselves the articles they want, or go elsewhere to obtain them.

Your last reason remains to be considered.—“ Others will sell, if I do not ; I do not increase the evil.” The first part of this proposition may be true—others may sell if you do not. But is this your justification ? Others may rob, if you do not ; ought you therefore to

commit robbery ? Why will you not reason as fairly on this, as on other subjects ? You will at once agree with me in admitting that the general practice of doing wrong is no justification for doing it ; and why will you not apply the principle here ? The same test, the same principles must apply to your conduct, as to other men's. No special privilege or dispensation surely, has been vouchsafed to you from the universal and everlasting obligations of doing right. And can you say in truth, that you do not increase the evil ? If you do not, then another does not, and another and another. Every retailer of ardent spirit may say this with as much truth and justice as you can. Then all dealers of this description do not increase the evil. They furnish all the ardent spirit ; men buy and become drunkards ; and yet the dealers do not increase the evil. They are innocent and no body is guilty. Strange logic ! Come, then, like a man, to the main question at issue. Put the inquiry home to your conscience.

Is it right ? Is it right to hold out inducements to men to do wrong ? Is it right to impair their reason to get away their property ? Is it right to bring them to ruin, that you may riot in the spoil ? The incendiary has as good a reason to fire his neighbour's dwelling, that he may grasp the plunder. And you say, you sell more goods by it. What is this but saying you annihilate discretion ; you impair sober judgment ; you steal away reason to increase your ill-gotten gains. Remember, I do not accuse you ; I cast no imputations ; I only reason upon the grounds you have assigned for your justification. If I reason wrong, convince me. If I reason right, then in the name of heaven, abandon the practice.

My friends, I will detain you but a moment longer, and then I am done. " Let us alone," says one ; " temperance is an excellent virtue, but let each one take care of himself. It is a personal concern, and you



have no right to interfere." Yes—we say, too, that temperance is an excellent virtue, that each one should take care of himself, and that it is a personal concern. If this were practised as well as preached, intemperance would be scouted from the earth. It is indeed a personal concern—and a most solemn, momentous concern, too. But it is even more than a personal concern. Every man is interested in it, not only for himself, but for his family, his country and the world. We are not insulated beings, made to tread in the narrow circle of self—to consult mere private advantage and personal gratification. But we are bound to others by a thousand ties; to our families, our friends and society. All have claims upon our best affections and our best services. We are under obligations to them from the very constitution of our natures; from the relation we sustain to them; from duty, reason and conscience. We cannot, and we ought not to wrap ourselves up in stoic apathy, and say individually, "what care I how the world goes: it is nothing to me, whether my fellow men, my brethren by nature, are prosperous or otherwise—virtuous or vicious—happy or miserable. I care not."—No—God, the kind father of us all, has implanted a better principle in every heart; and he has furnished us with the opportunity and imposed the solemn obligation to exercise it, by placing us in society. That obligation let us never forget. Let us try to fulfil it to the last moment of our lives. Let us discharge the high trust committed to us toward all men; and especially to the rising generation. They are the hope and promise of future times. They will practice the principles and follow the examples which we ourselves sanction. To them we look for the support and solace of our protracted and declining years, if such, in the inscrutable wisdom of Providence, should be our lot. To them are soon to be confided, not only the common interests of society, but the liber-

ties of our beloved country. God grant, that our instructions and their conduct may be worthy of their high destination. And may we bear in mind, now and always, that *our* virtues and *theirs*, with moral worth and intellectual attainment; those interests and these liberties must fall or flourish.

And now my friends, what more can I say? I have addressed myself to your understandings and consciences. By what further arguments can I stir up your better natures to engage in this great work of human happiness? How long halt you between two opinions? Let me do better justice to your judgments. You do not halt between *two opinions*. You are already convinced. Have you objections against temperance men, or the casual remarks of temperance men? Expect not perfection in any thing human. Abandon not a good cause for the reason that its advocates are not altogether perfect. If the indiscretions of some and the misjudging of others are to damp ardor and repress exertion; what that is great, or valuable, or excellent could ever be accomplished? If you expect perfection in every movement and every remark, give up, at once, the business of life. Give up all intercourse with your fellow men. Shut your heart against all feelings of compassion, repress every generous sentiment, and "freeze the genial current of the soul." Stand aloof and alone, a mute observatory on the wide waste of life; or withdraw to the silence and solitude of the cavern, resigning human cares, human hopes, and human happiness, to the cold, dark stream of eternal oblivion. Forget that you are men.—Will you do it? I know you will not. A better spirit inspires you, a brighter destiny awaits you. With that spirit, and the hope of that destiny, let us move forward.

Dr. Mr. Ichabod Alcohol in account with

1832-

Jan'y 1,

To 2 quarts N. E. Rum

To horse and sleigh after do.

To half day going after do. found myself

To 1 quart brandy

To 1 lb. Loaf Sugar

To horse and sleigh after do.

To 1 day myself

To 1 being the anniversary of the victo-

ry of New Orleans, a little spirit of a better qual-

ity very indispensable.

Jan'y 15, To 2 quarts W. I. Rum

To horse and sleigh

To 2-3 day myself

N. B. My N. E. was all gone, and as it was

cold, and I was about getting up my wood, I need-

ed a little W. I.

Jan'y 16, To 1 two quart jug

To 2 quarts W. I. Rum

To 2 lbs. brown Sugar

N. B. Broke my last jug accidentally and lost

the rum—was obliged to send for another jug;

more spirit, and a little brown Sugar to go with it.

Jan'y 25, To 1 quart W. I. Rum

N. B. Breaking roads—bad work—cold—a

man needs a double quantity to keep him warm.

Mr. Temperate Drinker.

As Mr. Alcohol is a real clever fellow, I have tried to think of

something to give him credit for, but hardly know what—It is

true he helped me break roads one day, but I did nothing the

next, so that I think this is fairly balanced.

I find, too, that although he has often cheered my animal spir-

its, I have always found myself as much depressed afterwards

in every instance, and therefore I can't give any credit here.

My wife says we are out of several articles but I can't afford to

get them. My boys complain because I took them from school

to get up wood and chop it at the door. John had no boots and

I suppose he suffered some with the cold. I am sorry but I had

to work hard and fare hard, and the boys can bear it as well as I.

And as to school, they can go to school enough, they have al-

ready been five times as much as ever I did. They tell me, that

they want "The Young Reader" for Mary, "The National Rea-

der" for George, and "Smith's" or "Emerson's Arithmetic;"

but I can't afford the expense any way in the world—there is no

need of it I know. They have now my old Webster's Spelling

Book—The English Reader, and my old Pike's Arithmetic, and

that's enough. Let them use them or borrow. My expenses

now are as great as I can possibly bear. What a plague it is to

be forever changing books—but I won't humor them—that's a

fact.

Cr.

